www.historymarg.com

University Grants Commission, New Delhi Recognized Journal No. 41311
ISSN: Print: 2347-5021 www.research-chronicler.com ISSN: Online: 2347-503X

Asserting Self through 'Ahimsa': Intrinsic Thought of Mohandas Karamchand Gandhi and Its Influence on Nelson Mandela

(Ideology That Transcends Time and Boundaries)

Dr. Rafida Nawaz

Assistant Professor, International Relations, Bahauddin Zakariya University, Multan, Pakistan

Syed Hussain Murtaza

Ph.D. Research Scholar and Faculty Member, Department of International Relations, Bahauddin Zakariya University, Multan, Pakistan

Ms. Muna Khayal Khatak

Faculty Member, Department of International Relations, Bahauddin Zakariya University, Multan, Pakistan

Abstract

Mahatma Gandhi is quoted to say that he won't be surprised if his ideals were endorsed in other parts of the world, especially Africa. Nelson Mandela from a different time was a reflection of the dreams of Gandhi getting inspirations from his thoughts. Both these leaders lived different times, yet both of them were believer and practitioner of the principles of Self-Determination and Non-violence. The environment of South Africa with its racist ideology and policy of Apartheid was the backdrop where Gandhi started his moral struggle against racism and white domination. The same context gave rise to the ideas of Nelson Mandela, who cherished the ideals of democratic and free society in which all PEOPLE live together in harmony. The idea, for which Mandela dedicated his life and politics, was of equal share of Africans in society and polity. This paper will draw parallels between the leaders' ideologies, struggle and lives; taking Gandhism as an ideology that transcends through time; and personify in Mandela, who started his political struggle by adopting the strategy of violence but ended up with the cherished ideology of reconciliation a variant of Gandhi's philosophy 'Ahimsa'.

Key Words: Ahimsa (Non-Violence), Self-Determination, Apartheid, Racism, M.K. Gandhi, Nelson Mandela, South Africa

INTRODUCTION

Colonialism can be defined as colonial consciousness that always kept alive in mind of the colonizer and the colonized. This colonial consciousness was a wish to take all sort of political, economic and social benefits from the colony and also an effort to control and master. The political aspect of colonial consciousis important, as it has developed a certain state of mind about politics around the colonial world. Colonialism remained the shared cultural experience for all of the colonies. It is not directly related to the alien rule in the

www.historymarg.com

University Grants Commission, New Delhi Recognized Journal No. 41311
ISSN: Print: 2347-5021 www.research-chronicler.com ISSN: Online: 2347-503X

society by the alien intruders, having originfrom a particular region of the world; it was much more crucial in nature as it involved a slow process. If we take India as an example, it took seventy five years for the colonizer to develop the colonial psyche and consciousness. To operate in the society the colonizer had to develop certain codes, to which both ruler and the ruled can relate. It is the construction of a political and social system and a society that can stand with modern scientific rational world, still retaining its tradition. The colonized leaders decoded the secret behind the colonial mindset "that which started in the mind of the people should be ended in the mind of people, and gradually tried to unwind the foreign rule. (Nandy xi)

The aim of this research is to revisit the British colonial rule in the colonies of South Africa and India with a lens of ideological transformation of the leader of these countries. India was taken under British rule as the reservoir for raw material needed for the process of industrialization in episteme of enlightenment, whereas Cape[i]was initially taken under Raj to protect the Eastern trade route. British soon realized the potential of growth in the colonies that can help them catalyze their aims. Both India and Cape produced a number of renowned political activists but Nelson Mandela and Mohandas Karamchand Gandhi are the two leaders who stood out from rest of all. It was their ideology which helped them to stand arduous in the course of transforming society and learn and teach the people of land the wisdom of tradition. The article aims to analyze the Gandhism as an ideology and its influence on Nelson Mandela. As both leaders shared common experiences under the colonial rule and are more relatable to each other in most of their ideological leanings and political struggles for their native lands.

In comparison of both political figures (Gandhi and Mandela) issue of identity is the major factors of their social and political development. In some way or the other, both were influenced by the western education system, life style and political structure. Their identity as the member of local elite community participating in affairs of colonial state created an ambiguity with their stance on the commitment to remain true to their cultural heritage. In times when many of the anti-colonial political figures took progressive route within the structures of colonial rule and modernity these two leaders were reluctant to deceive their indigenous cultures and motivated counter political struggles standing side by side with the local communities. It was the realization of the fact that European norms and values were only the tools to gain respect in the circle of political elites of the colonial state, despite the fact they opposed the westernization of their native culture. (Anthony ix)

Both Gandhi and Mandela broke ties with the British rule in their respective colonies and started movements based on the native cultural identity. The paper is an attempt to examine the development of Gandhi's theory of Ahimsa[ii] and its influences on a leader of a far of land. The paper is divided in two components.

1. Gandhi: The Struggle for Ideological Independence

www.historymarg.com

University Grants Commission, New Delhi Recognized Journal No. 41311
ISSN: Print: 2347-5021 www.research-chronicler.com ISSN: Online: 2347-503X

2. Mandela: The Struggle against Apartheid

1. GANDHI: THE STRUGGLE FOR IDEOLOGICAL INDEPENDENCE

From a shy boy who has been influenced by his mother's religious faith that remained an inspiration for his spiritual growth, Gandhi transformed as a young boy, free to travel to England in pursuit of his own professional development. However, his greater contact with the English culture boasted his repute among the British elite. This cultural encounter enabled him to learn how to discern the truth. Gandhi's ideology is intrinsic in nature as it has its roots in the events related to his early childhood. His thought pattern and the practice of Hindu religious conformities helped him develop the ideology that possesses the power to change the fate of his native land, once and for all. During his stay in London he fully experimented with the western ways but remained true to his religious beliefs like reincarnation and selflessness which provided him an ethical matrix for his personality. (Kazimi)

On his return to the native land as a barrister the process of self-discovery was continued for the gentleman[iii]. After giving his career a try in his native land, Gandhi after failure decided to leave India and settle inSouth Africa. Here, he encountered new form of discrimination when he was labeled as the 'Coolie Barrister'[iv]. Another incident tells us about the reinforced pattern of discrimination, where he was told to travel in the baggage car despite the fact that he has purchased the ticket of first class. Deeply influenced by the injustice that the rulers were inflicting on the people, Gandhi began to take a different path in his own pursuit of resistance politics that helped him during his stay in South Africa from 1893 to 1914. During the period of his stay in South Africa Gandhi resisted against physical abuse, racial insult, and prejudices of color. This continuous encounter with discrimination sprang Gandhi's interest in politics because he discovered that real change cannot be brought by setting aside himself from the political scene. His political struggle continued in South Africa as an activist of rights but it took a shift in 1904, when a group of Indian activist approached him about starting a journal named 'Indian Opinion'. This journal was considered as the voice of the unheard from the peripheries of the society. Gandhi contributed to the journal with his writings for over a decade. In his autobiography, he recalled how writing in "the journal became . . . a training in self-restraint" and emphasized, as he did with so many aspects of his personal and public life that "the sole aim of journalism should be service," because "an uncontrolled pen serves but to destroy". Although this journal was concerned about the issues of Indian immigrants and was not expressive about the considerable large scale issue of racial discrimination in South Africa, still it created impacts upon the black South African Militants of the later generations including Nelson Mandela, who adopted his tactics of passive resistance, hunger strikes and civil disobedience in his struggle against apartheid in South Africa. Despite the fact that Mandela was reluctant to accept the Non-violence as a political principle, the credit goes to Gandhian ideology of Ahimsa

www.historymarg.com

University Grants Commission, New Delhi Recognized Journal No. 41311
ISSN: Print: 2347-5021 www.research-chronicler.com ISSN: Online: 2347-503X

that sowed seeds in developing Mandela strategy of nonviolence, with aim to conquer through conversion. Gandhi was a definite influence on Mandela but it was the land of South Africa where in 1904 after reading John Ruskin's 'Unto This Last' Gandhi devoted his life to the physical labor and back to nature movement. His quest to lead a simple life with an impactful stature was taking shape in South African context. Afterwards, he established a farm in South Africa named after Tolstoy which was modeled on the basic principles of communism. This shows that how aware the person was with the ideological roots and practices of revolutionary ideology. As Gandhi was not intimidated by violence, Gandhi took an oath of 'passive resistance' against the Asiatic Registration Act, as a result of which Gandhi and his thousands of supporters burnt their registration cards in a demonstration as an act of public protest. Gandhi credited Tolstoy for the idea of passive resistance as the only way to counter evil of war and violence.(D.Torchia)

After twenty one years of struggle for Indian countryman abroad Gandhi was now ready for a role in Indian politics. His inner spiritual journey and his identity crises provided him the perspective on the political struggle for Indian freedom from the British Rule. This freedom was not so simple to achieve according to Gandhi as there was a need to achieve a Swaraj[v]. Since Gandhi believed that the sole proprietor for this independence movement would be the Indian peasant as they are the most deprived ones of the society and continuously being subjugated by the rulers (local as well as foreign). The political elite of the country has taken the exact same path of colonial structure that has divided the country in the past making way for the aliens to rule over their mother land. Now this can only be freed from the colonizer if the path of 'Ahimsa' to be followed. Like many other of the resistance movement wanted the freedom from the colonial system, this ideology was quiet new to cause of independence. Freedom by the means of non-violence, and the idea of being free from the colonial consciousness were the key factors for the independence movement to flourish. Being consistent to his ideology he established an 'Ashram' (a village Commune) in India to make ideology a lived experience by practicing it.(Chatterjee 100)

The real test to the concept of 'Ahimsa' was the conflict between Hindu and Muslim community of the Indian subcontinent. At the time the Hindu population of India was affirming their sense of nation identity, Muslim constituting a powerful minority lined up with their own set of demands for communal recognition. After years of struggle for ensuring communal rights of Muslims in Indian polity, Muhammad Ali Jinnah turned out to be a separatist with demand for a sovereign state for Muslims of India, hence putting an end to the political cohabitation of the people of India. The birth of a Muslim homeland was a defeat to Gandhi's view of a unified India. At the time of partition however the results were different from the predicted results; Gandhi continued to exercise his commitments for the Hindu-Muslim unity and considered this failure as a test for his belief in 'Ahimsa'. The net result for his whole ideology was to provide the people of India a sense of

www.historymarg.com

University Grants Commission, New Delhi Recognized Journal No. 41311
ISSN: Print: 2347-5021 www.research-chronicler.com ISSN: Online: 2347-503X

national pride on the heritage of their motherland and embodiment of a common cultural identity for different religious, ethnic and caste communities of India. It was his ideological construct that made him transcend through time and space. Despite being a very religious man his political insight was so up to the mark and unique that it has influenced people from around the globe beyond discrimination and difference. (D.Royster)

2. MANDELA: THE STRUGGLE AGAINST APARTHEID

Mandela too was influenced by the western culture as Gandhi. He also wore western suiting and enjoyed the vibrant urban culture of Johannesburg but he stayed associated with his tribal upbringing throughout his life. More than any other man in South Africa it's only the mere strength of Mandela's personality that made him the deepest source of inspiration for people around the globe. By keeping in view the depth of his pride and humility one can easily realize that he was the only one who has transformed his strength of personality into a rare political persona. (Fuente 6)

Born into the lands of Tanskei, as a son of chief, Mandela was groomed as a leader who was supposed to rule his tribe but the fate favored the best to make an interesting account of history. Initially, named as 'ROLIHALA' meaningthe trouble maker, Nelson Mandela emerged as the heroic symbol of popular resistance movement against the European oppression. The place of his birth the "Mvezo", where his mother farmed and her livestock grazed in pastures was a space away from the great historical events, and life was same as it was for millenniums. In 1910, when land became the part of South African state, it was a rupture in continuity of life. Onwards the stories of resistance, of heroic battles of kings and tribal who resisted the invasion filled the air. The land and culture, Mandela born was defining imprints on his cognition although he was baptized. He was the heir of philosophy of ***Ubuntu*** (humanness), the thought that one's humanity derives from the way in which one interacts with other. Other defining influence on Mandela was traditional version of tribal democracy that was based on everyone's right to be heard.(Kate Parkin & Gail Behrmann 14)In the early ages the manifesting environment of the English academic institutes inspired Mandela to acquire the status of an educated Englishman. But the quest for his own identity ordained him to become another example of detesting the consciousness of being colonized, imposed by White Englishman. During his stay at the Fort Hare, Mandela was exposed to the ideas of black students from different parts of the continent; it helped him in developing a broader sense of the term 'Black Englishman'. The notion made him restless that British oppression on African people in the name of 'civilizing them' is the worst form of oppression for him and his fellow countryman. Back there he realized that all the glitters of Johannesburg were built upon the backs of his countryman who were suppressed by the colonizers for their own sake.(Fuente 54)

Lately he managed to get a job in a law firm as a clerk with the help of his lifelong friend Walter Sisulu, who was a community leader.

www.historymarg.com

University Grants Commission, New Delhi Recognized Journal No. 41311
ISSN: Print: 2347-5021 www.research-chronicler.com ISSN: Online: 2347-503X

Afterwards he managed to start his career as political activist by eventual encounters with the members of African National Congress (ANC). Being on verge to enter the South African political life, Mandela graduated from the University of South Africa where he forged some lifelong relations with some white Marxist friends associated with the Rebellion Anti-establishment African lawyers. Mandela's friendship circles were not limited to the black and whites; he was influenced by the Indian students studying in the university as well. His entire peer circle helped him in establishing the fact that there are a lot of people around the globe who are willing to sacrifice themselves for the cause to fight oppression. Although, he initially viewed nationalism as an unreliable weaponin the age of technological advancement, he purposively opted for the course of Militant African Nationalism. On the other hand he also admired the global Gandhian view that "no people in one part of the world could really be free while there brothers in other parts were still under foreign rule".(LODGE 51)

The first step towards his struggle against Apartheid was the formation of Youth League under the African National Congress ruled by a conservative leadership who were influenced by the colonial thinking patterns. Being influenced by Gandhi's ideology meant to become the antithesis for the conservative leadership of ANC. He refused to walk on the old trails of ANC and developed Youth League into an organization with a fresh ideology based upon grass root mass level involvement of the people to ensure rights and freedom from the colonizer.(LODGE 81)

The 1948 election in South Africa was the major turning point in history of struggle for freedom. Introduction of Apartheid [vi] was viewed by him as the grandstrategy of white supremacy. To counter the narrative Mandela's formula was simple "our own people, our own language, our own land". In response to the political offence by the government, ANC [vii] took action by launching a non-violent campaign against the government. Apart from the fact that Gandhi did not continue himself to the African rights movement; Mandela practiced his ideology of 'Ahimsa' and campaign for civil disobedience as a symbol of passive resistance born in the backdrop of discriminatory environment of South Africa; where the Coolie Barrister from India first raised his voice for peace. Mandela has also learnt from Gandhi the symbolic importance of going to jail for petite violations of law. It can be used as a tool of political consciousness among the people. By the end of 1950, under new leadership the struggle become more vigilant and new line of action for protest was introduced including boycotts, non-cooperation and civil disobedience. This time it all came from the communist party and the Indian Congress. By the time Mandela has discovered that his thoughts about communism have now been changed. He has discovered that the virtues of the communal life and culture of sharing was always present in the African culture.(JR. 44)

To counter set the campaign for legal segregation, Mandela opted to choose the path of non-violent movement. His views about 'non-violent' protest, based upon Gandhi's principles of passive resistance,

www.historymarg.com

University Grants Commission, New Delhi Recognized Journal No. 41311
ISSN: Print: 2347-5021 www.research-chronicler.com ISSN: Online: 2347-503X

were clear but initially conditional. After deposing communism as an ideology for action, the only option left for action struggle was the Gandhian principles of non-violent protest as government has outnumbered them with the military and police force. Mandela looked forward to the non-violent means of protest as the tactical weapons to resist asymmetrical power. He also conveyed his followers that use of non-violent means of struggle needs more courage and determination. It is slow but an effective process. He also believed that the attitude of the colonizer towards India was more realistic than that of towards South Africa. He launchedthe "Defiance Campaign", consisting of handsome and elegantly suited Blackman, based upon the guiding principles of the Gandhian Satyagrah [viii] . Very soon the campaign becomes popular to the extent that even Whites found it attractive. Mandela recalled it as walk upright like a man, and to look everyone in the eyes with dignity that comes from not having succumbed to oppression and fear".(Anthony 67)

The first challenge to Mandela commitment for the principle of non-violence came when he was banned along with fifty one other leaders of ANC. In Mandela's view this ban was parallel to mobile imprisonment for him, just another resemblance to Gandhian SATYAGRAHA[ix], the ideology and lived experience of Mahatma Gandhi.Mandela portrayed himself as an uncommitted criminal who was convicted not for 'what he has done' but for 'what he stood for'. Then comes the 'The No Easy Walk to Freedom', the title borrowed from one of the articles of Jawaharlal Nehru, "From Lucknow to Tripuli". By the time of this address he had achieved the status of a rabble-rousing speaker who can ignite the crowd by his words. (Meredith) Motivating his followers to action he said, "There is no easy walk to freedom anywhere, and many of us will have to pass through the valley of shadow (of death) again and again, before we reach the mountain tops of our desire. Dangers and difficulties have not deterred us in the past, they would not frighten us". (Kate Parkin & Gail Behrmann 180)

In 1956, Mandela and other members of ANC were arrested for treason. Following the treason trial Mandela came up with the conclusion that he was forcibly left with no choice to live the life of an outlaw, who had to gather a guerrilla army to fight against the odds and use violence as a mean to embrace his political struggle. From here after the line of direction for Mandela was set apart from the non-violent roots to the violent ones for his struggle for rights and freedom.(Juckes 89) Mandela opted to pay back coercive tactics in similar currency. "We face the future with confidence, for the guns that serve Apartheid cannot render it unconquerable. Those who live by the guns shall perish by the guns. Unite! Mobilize! Fight on! Between the anvil of united mass action and the hammer of the armed struggle, we shall crush apartheid and white minority racist rule". (Kate Parkin & Gail Behrmann 192)

One of the defining imprints on both Mandela and Gandhi remained the writings of Tolstoy. During long years of prison on Robin island one of the favorite reading of Mandela was Tolstoy "war and peace". The prison years were a transformative in many

www.historymarg.com

University Grants Commission, New Delhi Recognized Journal No. 41311
ISSN: Print: 2347-5021 www.research-chronicler.com ISSN: Online: 2347-503X

ways. Though Mandela was leading an action movement, prison provided him a chance to experience ahimsa (non-violence) and face the abusive coercion. Before he was moved from Robin Island in March 1983 by PW Bootha, he became used to living in Robin Island and finding comfort in discomfort of the place. (Kate Parkin & Gail Behrmann 195)Mandela mix strategy of violence and non-violence, where his people were fighting the asymmetrical power of Pretoria regime, compelled the racist power to bow before truth. Bootha in 1982 was convinced that his country was facing a 'total onslaught', as he had to fight war on internal as well as external fronts. While Apartheid regime had to fight war with Namibia, ANC was damaging the coal and oil refineries of the country". (Kate Parkin & Gail Behrmann 195)The failure of discriminatory regime made it unpopular even with the white population, bringing to power the balanced minded F.W. De. Klerk. Klerk noticing the severity of situation released the prisoners of concise, the revolutionaries of ANC and Mandela was released on 11th Feb 1990. Before Mandela assumed presidency in 1994, it the power of Mandela persona that he enjoyed more honor, prestige and respect of world leaders like Mrs. Thatcher and Bill Clinton than the de-jure president of South Africa. Although, his passage to Presidency was marred with bloodshed and massacre, his policy of Conciliation was the testimony to his age old belief in non-violence as he believed that "there is no future without forgiveness".

CONCLUSION

Gandhism as an ideology has an intrinsic value in the field of political struggle. The twin principles of Ahimsa and Satyagrah provided alternative course to socialist and violent action politics to transform societal orders. Ashis Nandy is of the view that Gandhian Satyagrah transforms set back into miraculous development. (Nandy 51)It rests on acceptance of suffering, but makes suffering a power not weakness. Ahimsa starts as a philosophy of self, a complete way of life rooted in non-European traditional cultures of communal living. Rooted in Indian tradition Mahatma Gandhi asserted on his self as a complete course of life based on Ahimsa. He practiced the virtues of non-modern life and proved to the world that political goals can be achieved by staying true to self. It was the strength of his strong personality that his ideology become transcendent and people from different parts of the world get inspired by him. As Gandhi was the symbol of non-violent resistance, Mandela can be seen as the leader of great compassion who deviated from the tracks of passive resistance but yet started and ended his struggle with a touch of Gandhi's ideology. Influence of Gandhi's ideology on Mandela struggle against Apartheid is evident enough that the whole foundation of the struggle was laid upon the guiding principle of 'Ahimsa'.Mandela saw ahimsa a powerful alternative to resistance strategies of Socialism and communism. Like Gandhi, he was the one to explore the worth of traditional wisdom. Though, he opted for violent course after tiring years of being defeated by power, his commitment to non-violence remained lasting. Even during the course of violent action, he was not discriminatory and biased for HIS black people. He was fighting for a lofty ideal, i.e.

www.historymarg.com

University Grants Commission, New Delhi Recognized Journal No. 41311
ISSN: Print: 2347-5021 www.research-chronicler.com ISSN: Online: 2347-503X

equality on a higher level. It is manifest from his Freedom Charter where he wrote the future of his land, South Africa. "South Africa belongs to all who live in it. Black and White…All national groups shall have equal rights. The people shall share in country's wealth. The land shall be shared among those, who work on it". (Kate Parkin & Gail Behrmann 72) On embracing the position of power what he opted as policy was conciliation, power sharing and made South Africa an inclusive polity meant for all. The path of reconciliation is real testimony to his commitment with the moral worth of non-violence.

Bibliography

Anthony, R. Deluca. Gandhi, Mao, Mandela, and Gorbachev: Studies in Personality, Power, and Politics. United States of America: Praeger Publishers, 2000.

Chatterjee, Partha. Nationalist Thought And The Colonial World- A Derivative Discourse . New Dehli : Oxford university Press, 1986.

Cooley, Charles Horton. Human Nature and the Social Order. New York: Scribner's, 1902.

D.Royster, Michael. "Gandhi and the Unspeakable: His Final Experiment with Truth ." International Journal on World Peace (2012): 151-160.

D.Torchia, Adela. "Mahatma Gandhi: His Life and Ideas." Anglican Theological Review (2003): SkyLight Paths Publishing.

Fanon, Frantz. The Wretched of the Earth Translated by Richard Philcox. New York: Grove Press, 2004.

Flax, Jane. Thinking Fragments Psychoanalysis, Feminism and Postmodernism and Contemporary West. California: University of California Press, 1990.

Fuente, Alejandro de la. Nelson Rolihlahla Mandela1918-2013. Bloomington, IN: Indiana University Press, 2015.

JR., SHERIDAN JOHNS and R. HUNT DAVIS. Mandela, Tambo, and the African National Congress: The Struggle against Apartheid, 1948-1990. New York: Oxford University Press, 1991.

Juckes, Tim J. Opposition in South Africa, The Leadership of Z. K. Matthews, Nelson Mandela, and Stephen Biko. Westport: Praeger, 1995.

Kate Parkin & Gail Behrmann. Mandela The Authorized portrait. New York: Blackwell, 2006.

www.historymarg.com

Kazimi, Muhammad Reza. "Mahatma Gandhi: Father of the Nation." Journal of the Pakistan Historical Society (2011): 745.

LODGE, TOM. MANDELA A Critical Life. New York: Oxford University Press, 2006.

Meredith, Martin. The Fate Of Africa . New York : Public Affairs , 2005.

Nandy, Ashis. the Intimate Enemy- Loss and Recovery of Self under Colianlism . Delhi: Oxfrod University Press, 1983.

—. The Intimate Enemy Loss and Recovery of Self Under Colonialism. Delhi: Oxford University Press, 1983.

[i]Cape of Good Hope also known as the Cape Colony of British rule modern day South Africa

[ii] Ahimsa means 'compassion' and refers to the ideology behind the Non-Violence Movement by Gandhi

[iii]The notion "gentleman" was used by colonial elites for the local people opting for a white collar career based on western education. The term denoted the difference between local population on basis of their westernization and adoption of western values. Simply the gentleman was the class of local populace, created as a result of British efforts to civilize the natives.

[iv]People of Indian origin were transported to Cape of Good Hope (South Africa) to work as indentured laborers, mostly as Coolie on Port dispensations.

[v]Swaraj means self-rule, refers to the Gandhi's concept of inner and outer independence from the British rule

[vi] Apartheid means segregation was a system of institutionalized racial segregation and discrimination that existed in South Africa between 1948 and 1994.

[vii] African National Congress

[viii]Satyagrah was the peasant resistance in Indian sub –continent that was the moving force behind civil disobedience movement. Mandela movement was in a sense reverse to Gandhian peasant action, as it involved young, educated middle classes of Johannesburg, i.e. the Black Englishmen to stand against the oppressive regime in peaceful manner.(Chatterjee 104)

[ix] Satyagraha refers to holding onto truth or truth force – is a particular form of nonviolent resistance or civil resistance. During Civil disobedience movement, M.K. Gandhi opted for the strategy of non-compliance and breaking the laws, and face imprisonment.